

The Nippon's Role to Increase Nationalism in Makassar, South Sulawesi, Indonesia

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Abstract: *This article seeks to explain Japan's policy of generating Nationalism in South Sulawesi. It gradually instilled nationalism and ultimately attempted to create its social organization that became the social base of political movement fighters. This paper explains the role of the Japanese occupation forces in building up resistance to the Dutch and the struggle for Indonesian independence in South Sulawesi, especially in Makassar years 1945-1950. Articles prepared by reviewing works of historiography both in the form of research results, biographies, seminars, and studies of primary sources in the way of archives. This study attempts to reconstruct what happened in the past as completely and accurately as possible, and usually explains why it happened. In searching for data done systematically to be able to describe, interpret, and understand the events or events that occurred some time ago. Before World War II the Indonesian Nationalist movement in South Sulawesi was fragile. The question is why the independence movement in South Sulawesi strengthened after being under the rule of the Japanese military occupation? After the military expansion of the kingdoms in 1905 in South Sulawesi, there was no more armed resistance, except the chaos of theft and robbery. However, after the Proclamation of Indonesian Independence, armed resistance in South Sulawesi recorded the greatest outside of Java.*

Keywords: *History of South Sulawesi, The Revolution of Independence, Japan in World War 2*

1. Introduction

As an effort to foster a sense of nationalism in Indonesia begins with the establishment of a national identity that is with the use of the term "Indonesia" to call this our country. Where the next name Indonesia saw as a national identity, symbol of the struggle of the Indonesian nation in opposing colonization [1]. A word that can unite the country in the battle and movement against colonialism, so that all forms of struggle done for the benefit of Indonesia is not in the name of the region anymore.

Japan plays a vital role in fostering the struggle for independence in South Sulawesi. Before World War II the national movement in South Sulawesi was weak but turned into a radical battle for freedom from Dutch colonialism [2]. It is undeniable that Japan instilled and encouraged the militancy of the Nationalist movement in South Sulawesi. This paper aims to describe the Japanese policy aimed at generating activism of the nationalist movement. In Explanation is not complete if not put forward the position of the characters in their social settings. Until the Second World War, the people of South Sulawesi were feudal, in the top layer were the *priyayi* and nobles who concentrated on kings (white birds or *karaeng* children). This class included traditional bureaucrats who owned and controlled vast lands.

In South Sulawesi, there are many kingdoms among them are Bone, Gowa, Mandar, Luwu, Bulukumba, Bantaeng, Polombangkeng, Soppeng and Ajatappareng Kingdoms such as Suppa, alita, and others. A second layer is a free man (*maradeka*), which does not depend on the power of the noble class. They include merchants, artisans, and entrepreneurs. Ideologically this group is active in Islamic organizations and some nationalist organizations. Finally, the third team is the servant of *sahaya* or *ata*, which is economically dependent on others, especially the nobility [3]. In this context the nobles occupy an honorable position as a charismatic leader; his advice heard and his orders

followed by his people. Aristocracy and the king is a symbol of honor of the country. The traditional value of Bugis-Makassar states a person considered to be alive if he has a *siri* (esteem) otherwise someone who does not have self-esteem is the same as a running carcass. Self-esteem linked to the hometown, which centers on its king [4].

Meanwhile, the solidarity of their factions concentrated in various social and political organizations, as well as associational societies. In this regard, the Japanese policy during World War II in South Sulawesi aroused nationalist spirit among the nobility, as well as taught the militancy of various national movement organizations as well as [5]. The leaders and figures of these two groups are in fact persistent in their struggle for independence.

The focus of this article is the activities and background of the evoking Japanese resistance to the return of the Netherlands, through the establishment of various institutions, propaganda, and education. Further discussed the struggle of youth in independence in South Sulawesi. The discussion uses secondary sources in the form of historiographic works and primary sources written by the actors themselves.

2. Method

Historical research is research that applies the method of scientific solution from the historical perspective of a problem. It can also be interpreted as a process of collecting and interpreting the data (in the form of objects, events, or writings) that have arisen in the past, to find generalizations useful for understanding past historical facts, present circumstances, and forecasting future developments [6]–[8]. This study aims to make the reconstruction of the past systematically and objectively by collecting, evaluating, verifying, and synthesizing evidence to uphold facts and obtain firm conclusions or generalizations [9].

Historical research is a study that exclusively focuses on the past. This study attempts to reconstruct what happened in the past as completely and accurately as possible, and usually explains why it happened [10]. In searching for data done systematically to be able to describe, interpret, and understand the events or events that occurred some time ago.

According to [11], historical research is a systematic process of seeking data to answer questions about the phenomena of the past to gain a better understanding of an institution, its practices, trends, beliefs, and issues in education. Also [10], historical research is a study that exclusively focuses on the past. This study attempts to reconstruct what happened in the past as completely and accurately as possible, and usually explains why it happened. In searching for data done systematically to be able to describe, teach, and understand the events or events that occurred some time ago.

Historical research is to understand the past and try to understand the present by past events or developments [12]. While [13], states that historical research to enrich the researcher's knowledge of how and why a previous event can occur and the process of how the past becomes present, in the end, is expected to increase the understanding of current circumstances and acquire a more rational basis for making choices in the present.

Primary data sources are data obtained from the story of the perpetrators of the event itself, and or witnesses who experienced the event. These sources can be original documents, reliefs, and past relics. Secondary data sources are data or information obtained from other sources that may not be directly related to the event; the cause may be books, records related to the development.

3. Result and Discussion

3.1. Nationalists

Towards the Japanese occupation of South Sulawesi, there are the Islamic United Party, the Indonesian National Party, and Muhammadiyah. The number of branches and groups of Muhammadiyah South Sulawesi reached the fourth rank after Central Java, East Java, and Minangkabau [19]. In 1936, NNI established Taman Siswa College. PNI has a scouting organization that is the Indonesian Nation Scout (KBI) [20], and Muhammadiyah also has a scouting organization Hisbul Wathon. The number of Muhammadiyah members in South Sulawesi is 4000, Aisyiah 2000 and Hizbul Wathon reach 1000 youth [21]. National agencies are also developing the Association of South Celebes and the South Celebes which has branches in Surabaya, Palembang, and Sungai Gerong, Sumatra. The party joins Budi Utomo to form *Partai Raya Raya* (Parindra) [22]. Before the Japanese rule, in general, the organization was cooperative to the Dutch government except for the PKI.

3.2. Japanese occupation

The Japanese occupation of Indonesia (including South Sulawesi) was the realization of the ideals of Emperor Meiji delivered in a speech commemorating the 2600th

anniversary of the Japanese Empire (1940), which embodied Hakkou Ichiu in building a family among the Asian peoples under the Emperor [14]. Hakkou Ichiu realized by the Emperor in 1871 when proclaimed the imperial principle announced as the beginning of the Meiji restoration. Hakkou Ichiu embodied in the Constitution of the State on which the patriotism of Japan is based [15]. Various preparations made, among others, in 1937 the military budget increased, resulting in a budget deficit of up to 40 percent [16].

In 1938 Japan established the Islamic union Dai Nippon Kaikyo Kiyokai, led by General Senyuro Hayassi [17]. On 5-29 November 1939 the Organization organized the World Congress of Islam, which attended by representatives of the MIAI (*Madjelis Islam A'laa Indonesia*) [18], and infiltrations to Indonesia, including Kalimantan, Sumatra, and Sulawesi. Intruders opened a plantation business and as fishermen-fishermen who catch fish in Indonesia. Therefore, before World War II, in Indonesia, there were about 6000 Japanese, among them there were 4000 fishermen with 500 ships. A member of the Japanese Navy intelligent I Waikawamoto, rented a piece of erpact soil, in the village of langiri, Wotu in East Luwu planted with coconut plantation. He has a trading network with other Japanese people in Makassar. In Makassar, a Japanese army officer named Katajima, who opened a bicycle workshop and a Jiu-jitsu self-defense trainer, trained youth to serve as the Japanese military base. One of his students was Andi Mattalata, a young royal court of Barru. By the end of World War II, most of the Japanese withdrawn to their country.

After an alliance with Germany and Italy, on February 9, 1942, a Japanese fleet of combat aircraft and warships carrying 20,000 troops stormed into Makassar's bombardment with bombs and gunfire through the Tallo River and Jeneberang. Thousands died. The Dutch forces retreated into the interior of the Camba mountains, northward, some surrendered in Enrekang, and the rest captured in the mountains of Central Sulawesi [23]. In Japanese propaganda calling Asia for Asia, Japanese light Asia, Asian patron, and Japanese leader of Asia, so greeted happily as an elder brother. The power of the kings was reinforced power by given the title of Sutjo. Only Dutch officials replaced so as not to harm local kings. The post was Assistant resident replaced Ken Karikan, and the controller replaced Bunken Kanrikan. The Japanese government banned the use of the Dutch language, instead used the Indonesian word. Communications between the government and the population did not seem to be in much trouble, as some of the Japanese soldiers had been to Indonesia before the War [24]. For example, through the student Lieutenant Colonel Katajima the local government Andi Mattala.

The Nationalist leaders welcomed Japan by establishing the General Security Committee (Chian Iji Kai) to help maintain public order and deal with the work of Dutch officials abandoned or captured by Japan. This body headed Najamuddin Daeng Malewa and Iwa Kusuma Sumantri. On March 10, 1942, after the Japanese Navy Civil Administration formed, the body was dissolved [22]. The Japanese military government sought the support of all groups of both nobles, Islam, and Nationalists. Supreme Commander of the Japanese Navy, Minsei-Fu in Makassar,

finds help with Nationalist leaders such as Lanto Daeng Pasewang, H. Sewang Daeng Muntu, M.A. Pelulessy, Tio Heng Sui and H. Nusu Daeng Mannangkasi and Nadjamuddin Daeng Malewa by appointing them to be members of Japan's Advisory Board.

Initially, Japan's objective was to permanently control the area controlled by Kaigun (the Navy) namely Sulawesi, Kalimantan, Maluku, and Nusa Tenggara; then after a few days ruling red and white flag raising and all activities of social and political organizations prohibited. Leaders who criticized the ideology and presence of Japan, including leaders of the Islamic United Party arrested. Furthermore, to gain Muslim support, the government presented Haji Umar Faisal, a Japanese alumni scholar from Al-Azhar, Egypt. He is active in various sermons in various mosques in Indonesian to rally support for ulama. Kobayashi Tetsui united the scholars by the name of Islam Haji Omar Faisal, a graduate of Al-Azhar in Cairo, with the establishment of Jemaah Islamiyah.

Despite the ban on organizing and raising the red and white flags, it does not mean that Japan has lost support among indigenous populations. Sultan Gantarang, Bulukumba, Andi Sultan Daeng Raja on August 18, 1943, a speech broadcast by radio invites all the people (Indonesian nation) to pay the debt to the Japanese who meritoriously expel the Dutch colonialists, with deeds. He asserted; "It is better to die in the dirt of the land than to be enslaved by the" Anglo-American "nation (English and American). At that time Japanese radio in Makassar actively propaganda to build spirit and anti-West.

On April 1, 1942, the schools opened and reproduced. Dutch Lessons replaced with Japanese. The education level consists of elementary school (Kogakkou), high school (chugakko), and school level (Shihan Gakko), higher schools there are Segeri and Bantaeng School of Colleges. Until April 1944, there were 300,000 students enrolled in kogakkou school and 60 students who graduated from Segeri and Bantaeng and Makassar Shihan Gakko colleges. The government brought in teachers from Japan and teachers in schools established by the Dutch era or those who had completed their education. In the effort to build the sympathy of Muslims found Kaikyo Gakuin (Islamic College), In 1944 known from 200 people there are 86 students registering students (6 of them are from Manado) who passed purely. The candidates are a recommendation of the Jamiyah Islamiyah branches.

Japan established two madrassas, namely Kaikyo Gakuin Cutobu and Kaikyo Gakuin Kotobu at Muallimin Muhammadiyah Building Makassar Branch. Teachers of Muhammadiyah teachers, such as Gazali Syahlan who used to be the headmaster of the Tsanawiyah Muhammadiyah in Rappang, appointed principals of Kaikyo Gakuin Cutobu and H. Husain Thaha, former headmaster of Madrasah Wusta Muhammadiyah in Sengkang appointed headmaster of Kaikyo Gakuin Kotobu.

In September 1942 the Japanese military occupation government increased its propaganda by using the press. The Daily Journalist of Minichi Shimbun in Tokyo, through S. Kondo, invites Manai Sophiaan to publish Celebes Pewarta,

in Makassar and Manado. Manai Sophiaan composed editorial staff consisting of PNI figures. Editorial leader Manai Sophiaan. Deputy head of Symasuddin and Masiara, and some local journalists. This policy gave the movement of the movement a chance to accept ideas from Japan in the struggle [25]. With education and press, the Government evokes nationalist anti-Western ideology.

On November 15, 1943, Chuo Sangi Interdiri's delegates from Soekarno, Moh. Hatta and Ki Bagus Hadikusumo from Jakarta invited to Japan. They met Prime Minister Tojo, delegate Chuo Sangi In asked that Indonesia is allowed to fly the flag of Merah Putih, sing the national anthem of Indonesia Raya, and the entire territory of the Dutch East Indies (Indonesia) united in one government [2]. But Prime Minister Tojo stated that he had not granted all requests if he has not won the war.

The military exercises military skills by forming Seinendan, Keibodan, and Heiho. Seinendan is a student organization between the ages of 14-22 years. Keibodan for young people around 25-35 years old are both semi-military organizations under Menseifu control. They taught Japanese discipline, martial arts, and ideology. Heiho's status was a Japanese army helper in battle, formed on 29 April 1943, on the anniversary of the Emperor of Japan [26].

On September 7, 1944, General Kuniaki Koiso issued a declaration of "Indonesia will be granted independence in the future." The promise followed by General Harada, the sixteenth Army Commander of the Army who pushed the Navy. In Makassar, the youth were recruited in Tokubetsu Boei Teisintai (military training, such as the Defenders of the Homeland in Java (PETA) in Java, under the command of Manai Sophiaan and Andi Mattalata. The number reached 250 youths (four platoons) [22]. April 28 to May 2, 1945, Sukarno was presented in Makassar with Admiral Maeda to hold propaganda and to raise the Red-and-White flag through a large meeting in Karebosi field (now Hasanuddin) attended by all community leaders in South Sulawesi.

Since then the Nationalist propaganda activity has enhanced by bringing in National Movement figures from Jakarta namely Dr. Ratulangi, Pondaag and Tobing, Mr. Tajuddin Noor and Mr. A. Zainal Abidin. Based on the ethnicity of the first two people from North Sulawesi, then one from North Sumatra and the last two from South Sulawesi. Ratulangi was a friend of Hideki Tojo, (Japanese Prime Minister at the beginning of World War II) while still a student in Europe. They subsequently formed a propaganda body called Ken Koku Dosi Kai or Sumber Darah Rakyat (SUDARA) to organize propaganda and rally the people against the Allies in both the village and the city of Makassar. SUDARA led by Lanto Daeng Pasewang, Andi Mappanyukki, and Mr. Tajuddin Noor. They are taught Nippon Seishin (the spirit of heroism and the sense of nationalism to defend the country.) This container developed throughout South Sulawesi, capable of fostering youth figures such as Andi Mattalatta, Saleh Lahade, Amiruddin Mukhlis, Manai Sophiaan, Sunari, Sutan M. Yusuf Sammah, Y. Siranamual, etc. The board of the SUDARA is:

- Honorary Chairman: Andi I Mappanyukki as King of Bone.
- Chairman: DR. G.S.S.J. Ratulangie
- Chairman of the Center: Lanto Daeng Pasewang.
- Head of General Section: M. A. Pelupessi
- Head of Administration: A. N. Hajarati
- Head of Education: Abd. Wahab TarruCentral Command: G. R. Pantouw, H. M. Tahir, M. Sewang Dg. Muntu
- Central Education Assembly: Najamuddin Daeng Malewa, Mr. S. Binol Maddusila Daeng Paraga.
- There are also members of SUDARA propagandist, among others: Andi Sultan Daeng Raja and Pajonga Daeng Ngale.

At the helm as the honorary chairman is the leading nobility of South Sulawesi, the descendants of Gowa and Bone. As chairman is a nationalist intellectual figure with the highest education among national movements. Next lantern Daeng Pasewang is the nobility of Jeneponto, in the south of Sulawesi. Wahab Tarru is the caretaker of Taman Siswa. H.M. Tahir and M. Sewang Daeng Muntu are Muhammadiyah administrators. Najamuddin Daeng Malewa is the former chairman of Parindra, and the others are the Nationalists. Branch of SUDARA in Pare - Pare led by Andi Abdullah Bau Massepe (King Suppa), which inaugurated on 30 June 1945. Celebes journalists support propaganda by spreading their journalists to Polombangkeng, Bantaeng, Bone, Paloppo, Pare-pare, and Majene.

Further developments were when Sukarno, Muhammad Hatta, and Radjiman Wediodiningrat invited by Marshal Terauchi, Commander of the Southern Territorial Command based in Dalat, Vietnam. The Commander stated that Indonesia's independence depended on the Indonesian nation itself. But the Commander ordered the local military chiefs in the army of 16 and the navy in eastern Indonesia to be involved in the preparation of Indonesian independence. Agency for Investigation of Preparation for Indonesian Independence. (BPUPKI) Or Dokuretzu Zunbi Cosakai sent his envoy a Japanese officer Nishisima on August 7, 1945. Minseifu approved Ratulangi's proposal to send representatives from South Sulawesi namely Ratulangi, Andi Pangeran Pettarani and Andi Sultan Daeng Raja accompanied by Andi Zainal Abidin as secretary. When the group arrived in Jakarta BPUPKI has replaced by Dokuretzu Ziyunbi Inkai (Preparatory Committee for Indonesian Independence, commonly abbreviated as PPKI). On 17-22 August 1945 the PPKI meeting chaired by Sukarno to establish a nine-member Small Committee; Ratulangie, Otto Iskandar Dinata, Mr. Ahmad Subarjo, Sayuti Melik, Mr. Iwa Kusuma Sumantri, Wiranata Kusuma, Dr. Amir, A.A. Hamidan, and Mr. I Gede Ketut Puja. The Little Committee determined the territory of the Republic of Indonesia consisting of eight provinces, namely Central Java, East Java, West Java, Sumatra, Kalimantan, Lesser Sunda (Nusa Tenggara), Sulawesi and Maluku. Ratulangie appointed as Governor of Sulawesi [27]. Makassar served as the capital of Sulawesi Province.

Japanese activity has resulted in the emergence of military *onderbouw* organizations such as Tokubetsu Booei Teisintei (Madjid and Andi Mattalata), Kaigun Heiho represented Kyoin Heiho Gakko Sibayak, Benterahu and Slamet, Rikugun Heiho (Muhammad Sanusi) Koogun Heiho (Raden

Endang), and Romusha (Muhammad Yusuf). The number of PPNI members is about 200 youths, prepared as Army of the Republic of Indonesia. PPNI pioneered the formation of various *kelaskaran* in the villages. In a short time, PPNI managed to recruit ex Seinendan, Keibodan and others so that the strength of three battalions [28]. The various organizations are the basis of the independence fighters of the Republic of Indonesia after the Proclamation of Indonesian Independence.

Japanese agitation and propaganda are very active because it supported by radio and newspapers, education in schools and villages. In those days many nobles had a receiver. Within three years the Japanese Military Government developed the spirit of Nationalist figures and gave birth to militant groups of militant newly non-ideological freedom fighters, fighting against the re-presence of Dutch Colonialism [29]. The role of Japan has encouraged the radicalism of the independence movement of the nobility and the national movement.

4. Conclusion

From the above description it can conclude that although Indonesian nationalism is not the target of the Japanese empire, it is even more precisely the impact of Japan's defeat in World War II, but if observed the emergence of the struggle of Indonesian Nationalism movement in South Sulawesi directly is the product of Japanese policy. The policy begins with fostering friendly relations between Indonesia and Indonesia, further preparing youth and Muslims who are the majority religion of the population in South Sulawesi, and ultimately creating the center and base of the movement, namely SUDARA and Pewarta Celebes. Activities intensified as Japan invited the Nationalist leaders from Java and even involved movement leaders from South Sulawesi to join in various preparations for independence in Jakarta.

Japan's propaganda activity has stirred up resistance. Japan actively organizes military education and anti-Western propaganda. The fighters and their leaders are the product of Japanese military policy is a group of journalists Warta Celebes, who became the pioneer of publicity and the formation of youth organizations that are adamant in armed struggle. Press and radio became the primary medium that Japan has built. Japan also established AIR that produced leaders of militant struggles. The Japanese nationalist youth were ex Seinendan, Keibodan, Heiho, Tokubetsu, Kaiin Yosejo sailors and state and Islamic schools.

Japan policy has facilitated the incorporation of Sulawesi within the Unitary State of Indonesia so that at the end of South Sulawesi the armed struggle of the youth is not limited in South Sulawesi but also in Java, the center of the battle for the independence movement.

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